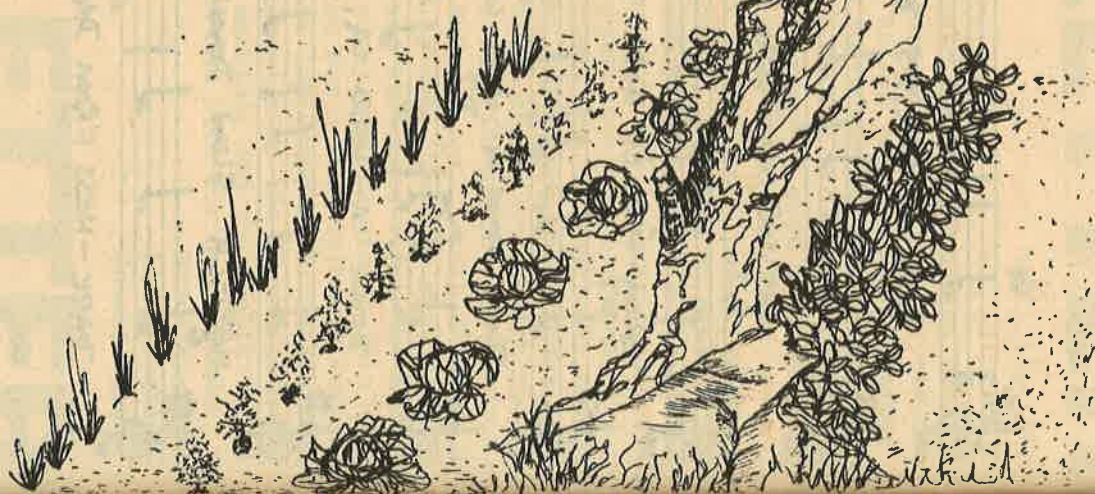


via pacis

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*I will be as the dew to my people
They will live as a well watered garden
And flourish as the vine.*



[Eds. note: The following is a statement prepared by Tom Cordaro for the members of Pax Christi as an explanation of recent events surrounding his refusal to pay Federal income tax and the subsequent refusal by the parish council of St. Thomas Aquinas Church, Ames, to honor an IRS garnishment order. The five questions and answers were prepared by Fr. Denny Colter, who teaches theology at Mt. Mercy College in Cedar Rapids.]

Seeking to be faithful to the Gospel of nonviolence and to the Catholic social teachings regarding the evils of the arms race, I began to refuse paying my Federal income tax in February of 1979.

In November of 1981, the IRS served a levy against St. Thomas Aquinas Parish (Dubuque Archdiocese) for the taxes I had not paid.

The Parish Council spent five months studying, praying and reflecting on both the legal and moral ramifications of the action initiated by the IRS.

The essential questions as we saw them were:

1. Is Tom Cordaro's stance with regard to armaments within the acceptable range of Catholic moral teaching?

Yes. It has been definitely stated by the Second Vatican Council that the use of nuclear weapons is immoral. Although the Church has not yet officially stated that the possession of nuclear weapons for the sake of deterrence is immoral, statements are being made by high-ranking people and theologians that seem to indicate that this will eventually be the official stance of the Church.

2. Is Tom Cordaro's withholding of taxes a legitimate moral response?

Yes. Contributing toward what he sees as evil would violate his conscience. A person not only "may" follow his conscience; he must do so. He must also be sure that he has made proper efforts to have a properly formed conscience.

3. What should be the attitude of the Church, whether local, diocesan, national, or universal, to such a stance?

It would seem that the Church cannot cooperate in the forcible violation of a person's properly-formed conscience. It is the official stance of the Church that the conscience of an individual is sacred. Neither does the Church have to actively support his position of tax resistance since his position is not the only legitimate one.

4. Does the government have the right to expect the Church to enforce the government's will in this case?

Since the government has other means at its disposal for en-

MORE THAN A PRIVATE CONSCIENCE

forcing its will, such as a direct approach to the person who is withholding the taxes, the government does not have this right. To use a private association for the enforcement of law is questionable in itself. To do so when cooperation by that association would violate the consciences of its leaders is clearly immoral. Furthermore, it would involve excessive entanglement of church and state.

5. What should the Church's response be when the government tries to use it to enforce law?

Refusal to cooperate is definitely one valid option. Another might be to consider the payment of the taxes as the lesser of two evils: harm to the Church's stance on conscience may be considered less than the results of a continued fight with the IRS. However, it should be understood that only under very grave duress could the decision be made to force Tom to violate his conscience.

The Parish Council then voted unanimously on moral grounds not to accede to the IRS demand. We decided to engage legal counsel in order to exercise our legal rights in getting a definitive judgment by the Court on this issue.

On April 20th, Archbishop James Byrne demanded the St. Thomas Aquinas parish give up its rights to due process under the law and accede to the IRS demand. Commenting on the issue Fr. Funke, spokesman for the Archbishop, said that in this matter the Church is no different than Sears & Roebuck.

On Thursday, April 22nd, Fr. Pat Geary (administrator of the parish) and I went to see the Archbishop to inquire as to the reasons for his decision and to have him point out to us where the Parish Council had erred in its deliberations. The Archbishop refused to speak to us unless we promised not to tell anyone what he said.

I could not agree with the limitations placed on the conversation since I thought it was my obligation to go back to the parish and tell them what the Archbishop said. I pleaded with the Archbishop as primary teacher and spiritual leader of the Church to speak publicly to these very important issues but he refused to respond.

As a result I began a prayer vigil in the Chapel of Adoration adjacent to the Archbishop's house. I prayed to the Lord for personal guidance and I prayed that the Bishop might change his mind about ministering to the needs of my parish. After five days of prayer and fasting, it became apparent to me that the Archbishop would not help me. After returning to St.

Thomas Aquinas Parish, the Archbishop made the following press release April 28th:

"St. Thomas Aquinas Church of Ames, Iowa owes certain monies to Mr. Thomas Cordaro for services performed in the month of April, 1982.

The Internal Revenue Service has levied upon the monies owing by St. Thomas Aquinas Church, Ames, Iowa, to Thomas Cordaro for his alleged unpaid income taxes. Under the law of the Internal Revenue Code, the unpaid monies owing to Mr. Cordaro are subject to levy. Under the circumstances, the parish church of St. Thomas Aquinas is required by law to honor the levy. Accordingly, as President of St. Thomas Aquinas Church, I have instructed the officers to honor the levy to the extent authorized by law.

This procedure does not foreclose Mr. Cordaro having his day in court. He may initiate appropriate legal proceedings to obtain a refund of the monies alleged by the IRS to be due. If they have been improperly levied upon, he will obtain a refund, with interest. I am advised by legal counsel that St. Thomas Aquinas Church is not the proper or appropriate party to litigate the merits of Mr. Cordaro's refusal to pay Federal income taxes as a protest to the nuclear arms buildup."

The Parish Council will meet on May 10th to decide how to respond to the Archbishop. With no avenue for appeal there is little we can do.

What the Archbishop seems to be saying is that I have a right to follow my conscience but the Parish Council has no right to follow its conscience. Not only has the Archbishop cooperated with the violation of my conscience, but he has also violated the collective conscience of the Parish Council.

The Archbishop seems to be advocating a dualistic moral code, one for the individual and one for communities. I'm not even sure if the Archbishop recognizes the existence of collective conscience.

What the Archbishop seems to be teaching us is that ultimately the Church is a corporation and that the Gospel and Church teachings only have validity insofar as they conform to the demands of the state.

The real tragedy is not that the Archbishop is violating my conscience and that of the Parish Council's. The real tragedy is that there are people in the Church with influence and respectability who know that a grave injustice has been done (both to the Church Magisterium and to the people of St. Thomas Aquinas Parish) and yet they have so far remained silent.

If the Church ever expects to regain her conscience, then it must break this deathly silence.





Discussions

Cult and culture are the first two points in Peter Maurin's program for the Catholic Worker Movement. Therefore, Mass is celebrated every Friday night (unless otherwise noted) at the Worker house, 713 Indiana (one block north of University) at 8:00 PM.

Following the liturgy on alternate Fridays, discussions take place. **PLEASE NOTE:** Mass is every week, the discussions are every other week, according to the schedule below.

All are welcome to join us around the Lord's table and for clarification of thought.

WE ASK OUR READERS TO TAKE NOTE OF THE DATES OF FRIDAY NIGHT MEETINGS. DUE TO SUMMER TRAVEL PLANS, THE SCHEDULE IS SOMEWHAT IRREGULAR.

June 11--Martha Popson, writer and mother of four, from Knoxville, and long-time friend of the house, will give a talk called "Sojourner: A Wonder and A Wanderer".

June 18--NO MASS OR MEETING. Iowa Catholic Worker Gathering in Waterloo.

July 9--NO MASS OR MEETING. Ordination of Mike McLaughlin.

July 16--Dottie Lynch will talk about violence against women.

July 23--Feast of St. Birgitta. Call the house closer to the day; we may be celebrating.

via pacis

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The Des Moines Catholic Worker Community

Catholic Worker House
713 Indiana, Des Moines, Iowa

Monsignor Ligutti House of Hospitality
1301 8th, Des Moines, Iowa

Lazarus House
1317 8th, Des Moines, Iowa

St. Birgitta's Farming Community
Rt. 1, Box 97, Milo, Iowa

Community: Richard Cleaver, Frank Cordaro, Duane Grady, Mauro Heck, Dottie Lynch, Jerry Mehalovich, Marilyn Nevins, Norman Searah, Mike Sprong, Deb Zunkel.

SUMMER

Our needs are many as our guest load increases with the season and the economic situation, and as we prepare to move into Lazarus House. Our pantry is getting bare and we need more of all kinds of staples: powdered milk, vegetable oil and shortening, coffee, fruit (canned or fresh), rolled oats, honey, yeast, sugar (brown and white), tuna, vinegar, brown rice, peanut butter. Household items we are short of include toilet paper, scouring pads, laundry soap, garbage bags, bath soap, Pampers (newborn size), shampoo, light bulbs, cleansers.

We also desperately need an efficient automobile. Our town car barely gets nine miles to the gallon and the truck has been in the shop more than out. We need a car we can take on the highway without getting cleaned out by repairs and upkeep.

We need a carpenter to finish the second floor of Lazarus House and a roofer to fix the leaks.

And of course we need money. We have to lay linoleum floors in Lazarus House, and we still have painting to do inside as well. Once in Lazarus House we will need to do repairs on long-neglected areas of Ligutti House. All of this is in addition to the funds we need just to keep going.

Announcements



**Non-violent
Protest Against
Nuclear War
Omaha
mon. aug. 9**

The Des Moines Catholic Worker Community hopes to organize over fifty people to do civil disobedience on August 9 at Strategic Air Command Headquarters in Omaha. This action will bring together people from throughout this region who are interested in forming "life communities" (communities of resistance to nuclear weapons). There will be a three-day community building and planning session starting August 7 to be held in Omaha. Anyone interested in participating, call us. If you plan to do CD you must attend the three-day gathering.

Plans are being made for a busload to go to the Special Session of the UN on disarmament. It will leave around 7 PM on Thursday, June 10 and arrive late Friday afternoon in New York. Hospitality is being arranged. The bus will depart right after the Saturday with a scheduled arrival in Des Moines of 8PM Sunday. Call Bobbi Welch at AFSC, 515-274-4851 for more information.

Clare House, the Bloomington, Illinois, Catholic Worker, needs help. Because of financial difficulties, their landlord must sell the house they have been renting. He has generously given them first option to buy, at much less than what the market could command. They need to raise about \$35,000 by the end of June. We here at the Des Moines house know how much good the folks at Clare House have been doing; please help them to keep going.

1982 FOR Biennial National Conference

"RESISTANCE AND RECONCILIATION:

Living at the 11th Hour"

July 28-August 1

Clarke College
Dubuque, Iowa

Fellowship of Reconciliation
Box 271
Nyack, New York 10960
(914)358-4601

Program & Reception for Japanese Peace Delegation

June 1, 7:30-9:30

Des Moines Botanical Center Exhibit Hall

A Story from County Jail

by Brent Vanderlinden

Rattled from the shallows of sleep by a ferocious whoosh-WHOOSH gurgle-gurgle, I sit up and wonder at these strange surroundings. An arm's length away stands a stainless steel sink and toilet combo, harmless, yet to the sleeping mind, indistinguishable in appearance from an airborne F-16. As I look about at the bunks and bars and rivets, I experience a feeling not unlike an evening's stay at Grandma's when Gramps would get up to do his duty and I'd awake wondering where I was.

Where I am is more than obvious now, illuminated as the place is by lights left on through the night. Why am I here is the more perplexing question. This precious, pre-dawn hour of silence gives me an opportunity to explore the matter at length. Something about punishment, I recall.

Sitting up reveals an ache in my back. Perhaps, this is the punishment the Judge had in mind; such physical discomforts as an aching back and tumultuous toilet.

I remember the Judge (I never call him that to his face; it only encourages him) saying something like, "It is not within the court's power to forgive. Our job is to determine your innocence or guilt of the charges and impose punishment accordingly." So I'm being punished, disciplined; tempered by tempered steel. I scratch my head thoughtfully; not as an aid to thought mind you: they've issued no shampoo yet.

But, again, I ask why and am compelled to reflect on the nature of my crime. This is another reason for jail, so I've heard: to get criminals to think about what



they've done. (Or to reflect on what they haven't done in the case of pre-trial lock-up, which has been one man's misfortune here for the last five months.)

Lemme see now, the crime, the crime. Strategic Nuclear Weapons! Now there's a crime for you. By you actually. By you and me. I feel very responsible (and somewhat guilty) about being part of a country able and not unwilling to create such an abomination as a nuclear war. But, in the words of the prosecuting attorney, "That's beside the point."

Judge Peck was more succinct about it, "This is all totally irrelevant!" He wanted to focus on my crime, not the crime of the federal government. The latter isn't even a crime in their eyes.

My crime was quite simple. I liken it to calling the fire department to report a fire. Although under closer scrutiny my actions

and those of my friends more closely resemble the reporting of a fire to the arsonist who set it. Naturally, the arsonist would be upset by the accusation, claiming that others buy him his matches and he just holds them.

I want to know what I did that was so damaging that I deserve whoosh-WHOOSH gurgle-gurgle twelve times a night. Actually, I do know. My friends and I achieved the very damage we set out to achieve. We were attempting to shatter an aura of innocent good will that surrounds the Strategic Air Command. We wanted to disturb the communal illusion that all is well with the world so long as SAC's Global Shield is in place. In our minds, ours was a political crime, a questioning of the powers that be.

Legally speaking, however, ours was a property crime. We were seeking dialogue and witnessing on their grounds, on their base. Trespassing. That our request and message, "Please stop targeting millions of innocents," embarrasses the base, is relevant only insofar as



they have decided to press charges. Once the matter gets to court, the facts of interest are the facts of actual trespass.

"Did you or did you not cross that line after having been banned and barred for life?"

"Well, we admit that we did, but our intent was..."

Wham! "Guilty!" You know the gavel scene.

The trial didn't happen quite like that. The good judge did let us give reasons for our actions at great length. We told how nuclear weapons are immediately dangerous by the radioactivity leaked when producing and storing them. We told of the arms proliferation and international tension the provoke. We showed how the possession of nuclear weapons violates international law. Then we described the nonviolent measures we took to speak out against the evil of these weapons. After all this, the judge says, "This is all ridiculously irrelevant!"

Well, I'm listening to my fellow inmates snore and fart and ogle the boob tube day and night and I say this punishment is irrelevant. This punishment fits none of our crimes.

The drunk drivers aren't impressed with the thousands of men, women, and children who die yearly through their type of carelessness. The burglars and thieves aren't impressed with the essential justness of our economy and the myriad opportunities for lawful, gainful employment. The drug peddlers aren't impressed with the damage they do to the moral fabric of society. And I'm not impressed with the necessity of nuclear weapons. There are dozens of crimes represented in this jail and the only variation in punishment is the length of time served. The Criminal Justice System

wants to make more responsible citizens of us, but they either don't know how or don't care to make the effort. I think it's both. We criminals are the nuclear waste of society dumped into holding tanks until our criminal half-lives are presumably over. It seems like learning obedience to the higher authorities (rather than thinking for ourselves) and learning to accept the limitations of law (and steel bars) are the main purposes of incarceration.

Oh well, the world is full of big questions with little answers. We all find ourselves contributing to the collective misery from time to time. Our nature demands it.

Whoosh-WHOOSH, gurgle-gurgle. +



I just found out this evening, although it's not the freshest bit of news. Carl is dead. Unless you are one of those people who read even the smallest obituaries, you will probably not have heard. Carl may not even have had that much notice. But if we memorialize the Dorothy Days and the Frank Sheeds, we ought also to remember Carl.

We had not seen much of him in the last few months. He no longer lived across the street, no longer came drunk and late to lunch, no longer used our phone to call his relatives. But he did manage to come by about a month ago, and while he never was the picture of health, neither did I expect to hear of his death so soon. I don't know how old he was; maybe 60, give or take a decade. And he certainly didn't live the kind of life that makes old bones. So I wasn't surprised at the news.

But, surprised or not, I can't let the matter drop. Perhaps it's because I remember how many times Carl's drunken intrusions showed me up as less than a beacon of Christian love. For Carl was certainly no model neighbor dropping in for a pleasant cup of coffee and a nice chat. Yet I also remember that Carl was one of those Dorothy was talking about when she chided us for spending much compassion on victims of wars far away, and sparing little patience on victims of the class war (and in Carl's case, the race war) going on under our very noses.

And I do remember the other times: the time he showed such tender concern when Patience hurt her foot; his quick repartee (when he was sober); his dapper appearance when he dressed up to visit his daughter, or just because he felt like it. That side of Carl made the doctrine that the poor are God's own come alive--often when I was on the verge of forgetting.

So let that side of Carl stand as his memorial. And "may the angels lead you into Paradise; may the martyrs receive you at your coming, and lead you into the holy city Jerusalem. May the choir of angels receive you, and with Lazarus, who once was poor, may you have eternal rest."

--RGC

community

by Mike Sprong



As you, loyal readers of via pacis, know, throughout the last year the Des Moines Catholic Worker has experienced a high rate of community/staff turnover. Dig out any or all of the last six issues of via pacis (which, of course, you still have) and take a look on page 2; the list of community members. Wow! Quite a change-over in a comparatively short period of time, huh? Giving my best effort at viewing the situation objectively, the first question that comes to my mind is: how can we possibly have a stable, super-personal, ultra-loving, infallibly Christian community with so many people coming and going? The answer for me is simple. We don't. Community living at the D.M.C.W. is far from Utopia.

Never fear, though, we are a community; and a good one. True, here in Des Moines we live together in a house which is shared with guests, providing temporary food and shelter, while we endeavor to serve God and humankind. But my perception of community is more global and abstract. The basic fact that we live together in the same space without killing each other is grounds for our claim that we live in community. I am not sharing space with folks at the C.W. in Des Moines and at Rosemount so much as I'm sharing with everyone in Iowa, and even more with every human on earth.

Because of my faith in God and my will to live a Christ-like existence, it is incumbent upon me to life in community with all peoples. Two phrases come to mind that explain how I feel about living in community: "Property is theft" and "I am my brother's



keeper." In this context, the ultimate immorality and sinfulness of the indiscriminate murder of millions, with nuclear weapons, is made clear. One more aspect of living in community, often overlooked, is our interdependence. The early Quaker, Isaac Pennington, one wrote, "Our life is love and peace and tenderness and holding one another up with a tender hand". This is very hard to accept, especially in our capitalist American society, which demands rugged individualism, dog-eat-dog competition, and swim-or-sink survivalism.

Now that I've sufficiently manipulated the theme of this article into the proper perspective, allow me to explain how this is relevant page 4

to the members of the D.M.C.W. community.

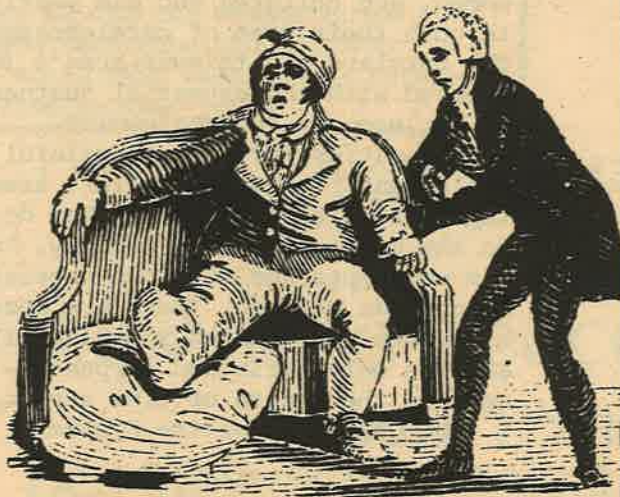
I contend that two or more people cannot live together without taxing each other's nerves and emotions. On the other hand, folks cannot cohabit, in community, without supporting and aiding one another. Here in Des Moines, we have to turn to the rest of the community. Our guests require compassion as well as food and shelter and that can be draining. When all's said and done, going through the aforementioned motions allows us to do well-rounded hospitality. Of course, that's what separates us from social agencies.

"And what are these hospitable people doing besides being angelic?" I hear you ask. Please welcome, from Manchester College, North Manchester, Indiana, Deb Zunkel. She will be running the new Brethren house with Duane when it opens (which we hope will be in June). Dottie is holding down a part-time job at a children's group home. As we go to press, Richard and Duane are commiserating on their



respective editorial woes. (Duane is putting together the Iowa Peace Network's Dovetail). Norman is trying to adjust to the prospect of having his solitude invaded by hordes of guests when Lazarus House opens. Heck also has prospects: in his case, Marquette University. Frank and I have just returned from doing support for the CD at Whiteman AFB in Missouri. We are looking forward to hearing Jerry make his debut leading a Friday night discussion. And we are privileged to have, for a limited engagement, Dave Stein, whose New York ways lend tone to our Iowa surroundings.

Keep track of those names. By the time our next issue comes out, who knows where we'll all be? +



HOSPITALITY

by Dottie Lynch



The term "hospitality" reminds me of a time past when folks had to journey many days, often under difficult circumstances, in order to visit one another. Travelers who stopped at someone's house were given food, a bed, and asked about the news and gossip they'd acquired during their journey. Guests were relatively rare, so their arrival was seen as a blessing and an occasion for offering one's best to welcome the company who'd come into one's home.

We're all familiar with the scenario of having guests visit our homes and offering them pleasant and cordial welcomes. If that's not hospitality, what is? Well, dear readers, this type of welcome is only part of hospitality. Let me explain.

I'm willing to wager that the majority of guests we've received into our homes have been either friends or relatives who've been invited to visit us. These folks are generally easy to welcome and hospitable acts toward them come quite naturally. We know these people are familiar with their ways, and enjoy eating, talking and sharing our space with them. They appreciate our efforts to make them feel comfortable, and let us know it, which in turn makes us feel good about what we do.

All of us like to have our efforts recognized and appreciated and folks doing hospitality to family and friends are no exception. Yet true hospitality goes far beyond the aforementioned boundaries to include the strangers, poor, infirm, aged, abused, and all others who are neglected and forgotten by society. We have an obligation to the world's unfortunates, to remember and act upon Christ's words, "Whatsoever you do to the least of my brothers or sisters, you do for me" (Matt. 25:35-40). Genuine hospitality must extend beyond the barriers of human fear and trepidation to reach out in a spirit of love and friendship toward all people. It means being open to another person, being willing to take the risk of sharing not just our space but our heart with someone else. A frightening prospect? Perhaps. It also is a chance for discovery and joy. As Dorothy put it, "We cannot love God unless we love each other, and to love we must know each other. Going to the people is the purest and best act in Christian tradition. One must live with them, share with them their sufferings too. Give up one's privacy, and mental and spiritual comforts as well as physical. This is the beginning of world brotherhood."



TV DISCOVERS CATHOLIC WORKERS

Special to via pacis

by Joseph Schwab Da-Via

It was by word of mouth that I discovered a new television program this week. A personal friend, Mr. Phil Runkle, of the Marquette University Archives, offered to lend me a videotape of public television's latest attempt to be relevant and newsworthy. Having some free time this afternoon, I viewed the tape and was pleasantly surprised.

The pilot I saw was titled Take One. It comes closest, in my memory, to living on Fantasy Island. In IPBN's attempt to copy that successful show, we do not see others living out their fantasies, but rather can fantasize ourselves. Viewers are asked to send in their suggestions of fantasy places to visit, and each week the TV cameras visit two of the suggested places. In this episode, the first fantasy locale was a 125-year-old water-driven grist mill. I found the visit an enjoyable fulfillment of my basic pastoral visions.

The second portion of the show, "The Catholic Worker: Guardian Angel of the Poor", at first seems to strain credulity, but has the potential to make good television (and, who knows, maybe even good reality) on a regular basis.

The hard-to-believe story line begins in the depression in New York City. Two people, Peter Maurin and Dorothy Day, decide that their Catholic tradition has something to say to the working people of the day, something different from any of the other labor, capitalist, or Communist party lines. So they start a newspaper,



The Catholic Worker, that provides the Catholic response to social issues to people in their own language. And, believing that action must accompany words, they start providing hospitality to the homeless, first in Dorothy's small apartment, then in the paper's offices, then in several houses of hospitality.

Think about it. Really, now! People helping others for religious reasons, receiving no salaries, living like the homeless themselves? If too many people actually did things like that, what would happen to our social service system?

But there's more. Dorothy and Peter never appear on the screen; their actions and beliefs are seen only through the movements of the people who believe as they do. We see people eating together, apparently not of the same family, except if we generalize by saying "the human family".

Even the questioning done by the reporter makes it seem more like 60 Minutes than the Fantasy Island it really is. Consider this in-depth exchange:

Interviewer: You talk about

"breaking bread" with the people here. What do you mean?
Respondent(a staff member): When we talk about breaking bread, we commemorate the last supper that Jesus shared with his followers. Besides providing sustenance to the body, which is so apparent with the hunger we deal with here every day, we are also breaking



Christ's body, and remembering him. The main actor in this drama plays someone known as "Frank Cordaro", a name not found in any Who's Who I could dig up. I suppose he is written to be an average guy who gives up a successful career, say as a football coach or a pizza palace proprietor (though it's hard to believe anyone would give up either of these lucrative careers to serve one's fellow human beings). The others on the scene, though, were very credible. They did seem to be the people affected by today's recession, and our current insensitivity to human needs.

The last strain to credulity was the political philosophy and actions of the "Workers" as they call themselves. The Workers are apparently involved in various political issues, such as draft resistance and anti-war and anti-nuclear movements. Consider again the statements of "Frank": Some people say that spilling ashes[at a Carter press conference in 1979]is a rude thing. Others say that painting on a sign["WAR is our profession", at the Strategic Air Command in Omaha]is a rude thing. I say that conversion is a rude thing. The conversion we need is from our present mentality that we can trust in war and nuclear weapons, to belief in God.

The script writers here make the perfect connection: these above real events(yes, folks, they really happened)are not being done by some weird political hack organization, but rather by people motivated by faith and performing some very basic and real services to people who are not served by anyone else. Serving the poor and needy, while calling our attention to the social problems of today, all from a Christian perspective.

Wonderful fantasy! Wouldn't it be nice if there really were a place like this. Maybe then we could challenge Chesterton's words: "It's not that Christianity has been tried and found wanting, but rather that it has been found difficult and left untried."

Consider the possibilities.

St. Birgitta's



by Richard Cleaver

Already we have come to another May, which means the Des Moines Catholic Worker's rural project, St. Birgitta's Farming Community, has come full circle and is ready to embark on its second year. Although life at Rosemount doesn't have the glamor and variety of our houses of hospitality in town, this may be a good time to fill you in on events of the past few months.

Two of us, Mike Sprong and myself, spent a pioneer winter out here. I say pioneer because we did without central heating, relying on kerosene stoves to keep warm through one of the bitterest winters in years. As a result we also did without running water from January on. The experience of using an outhouse in below-zero is an instructive one, but not one I care to repeat, despite Bishop Dingman's personal assurance that it's good for me.

Despite the hardships, a farmhouse in winter is not without its charms. Mike spent every other week in town helping with the hospitality there, which gave me the opportunity to enjoy plenty of much-needed hermit



time. Catholic Worker community life can take its toll on us middle-class Americans who are used to the luxury of privacy, and the time spent alone was a great gift. When we were both there, we had a chance to live out some of Peter's vision of the Agromonic University, sharing books and ideas, writing and making music. All in all, a very rich time.

Now the winter is over, the peonies are in luxurious bloom, the grass is again growing and needing to be mowed. Garden work has begun, although three weeks of almost daily rain here have put us behind schedule with the planting. We are also hampered by the fact that our house was too cold to start tomatoes, peppers and cabbage indoors. Anyone who could provide some plants for us would earn our undying gratitude. Right now we can ill afford to buy them, especially since our truck, the only farm vehicle, seems to be requiring a lot of repair work(it is almost as old as Mike). We are hoping it is not terminally ill; if it dies we will have no way to get back and forth to the city houses.

The frustrations of bad weather and mechanical failure cannot dampen completely our joy at the coming of spring. In between cloudbursts(and in the country even a cloudburst

[continued on page 9]

CW POSITIONS EXPLAINED

by Richard Cleaver

One reason the social relationships discussed in the last issue are out of whack is because we human beings have forgotten where we fit into the whole picture of God's Creation. We see ourselves as separate from, above the rest of Creation. In fact we are part of Creation, with a function that we must carry out in cooperation with God's other creatures. The image of the Body that St. Paul used applies here too: "The eye cannot say to the hand, 'I do not need you,' any more than the head can say to the feet, 'I do not need you'." Even those members of the body which seem less important are in fact indispensable [1 Cor 12:21-22]. Our function is made clear in Genesis 2:15: we were "settled in the Garden of Eden to cultivate and care for it." But the spirit of division which our society fosters--and which we have already seen at work both inside ourselves and among us human beings in the last two parts of this series--is at work cutting us off from the earth and the rest of the earth's inhabitants. Of all divisions in our lives this is the least noticed, but it is the most pervasive. It is the most damaging, too; it leaves us rootless, weakened, prey to all kinds of evil. The worst part of it is that we think this rootlessness is "freedom" from Nature (a silly idea--dare I say an "unnatural idea"?--that can only arise when we forget God made us, too). This means we can ravage the planet to satisfy our greed, even prepare to turn it into a lifeless, radioactive sphere.

The Catholic Worker has always seen that we need to put down roots



if we're going to transform society in the light of the Good News. Peter Maurin used to say, "I am neither bourgeois nor proletarian. I'm a peasant. I have roots." From these roots grew the third point of the Catholic Worker platform of cult, culture and cultivation, and the third tool for building the platform, farming communes.

Another peasant, Pope John XXIII, expressed the importance of Cultivation in his encyclical Mater et Magistra. He wrote, "Farmers' work is most noble because it is under-

taken in the majestic temple of creation; because it is concerned with the life of plants and animals, a life inexhaustible in its expression, inflexible in its laws, rich in allusions to God, Creator and Provider....Work of this kind, moreover, possesses a special nobility because it requires farmers to understand well the course of the seasons and to adapt themselves to it. It requires that they await patiently what the future brings; that they appreciate the importance and seriousness of their duties; that they remain constantly alert and ready for new developments." All this stands firmly in opposition to the independence and self-sufficiency that infects us in our modern industrial world. Not only does rural life make clear the interrelatedness



of Creation, it short-circuits the increasing specialization of our age. The farmer can't get by doing just one or two things. Farming requires a wide variety of skills and knowledge.

Just to return to the farm is not enough, however. Our modern agriculture has been infiltrated by the false picture of our relationship with Nature that I described before. Since we put ourselves apart from other creatures, we think we can exploit them, abuse them, dispose of them according to our whim. We poison the earth so we can extract more profits; we use up resources that can never be replaced; we wash away into rivers or disappear on the wind. We tear up good farmland to extract minerals or pave it over for shopping malls. We condemn whole species to extinction. This arrogance is a far cry from the divine mandate to "cultivate and care for" the earth.

But we have committed an even worse obscenity. Not only have we prepared weapons which can make the soil incapable of producing food, perhaps for generations; now we have decided to make food itself a weapon. The farmer, whose life is bound up in nurture, is turned into a war contractor. Wendell Berry has said, "The militarization of food is the greatest threat so far raised against the farmland and the farm

communities of this country. If the present attitudes continue, we may expect government policies that will encourage the destruction, by overuse, of farmland."

In the same way, our refusal to explore kinds of energy that are in harmony with creation, and our continued insistence on using up non-



renewable fuels as fast as they can be torn from the earth, have brought us to the point where we are prepared to go to war to protect our sources of these fuels. And in our world, any war could be the occasion of the final destruction of this planet.

This is how far our lordly attitude towards God's Creation has brought us. Yet we are people who believe that Creation is so sacred that God, the Maker of it all, became a creature to save the cosmos from the consequences of our disobedience--which took the form of our making use of one of God's fruits that God did not intend us to use. In that moment, Milton says, "Earth felt the wound, and Nature from her seat/Sighing through all her works gave signs of woe,/That all was lost." And the remedy is likewise shared by all Creation, as another Christian poet, Frudentius, wrote 1200 years earlier: "At thy Nativity, O Lord/All hard unfeeling things were stirred/The unrelenting crags grew kind/And clothed the flinty stones with grass."

We are not the makers of heaven and earth. God is. St. Thomas Aquinas teaches that "human beings have a twofold competence in relation to material things. The first is the



title to care for and distribute the earth's resources....[The other] is to use and manage the world's resources. Now in regard to this, no one is entitled to manage things merely for himself or herself. Each must do so in the interests of all."

More recently, the bishops of the forty-four Midwestern dioceses reaffirmed the Church's teaching that we are stewards of Creation, not masters, in a joint pastoral letter called Strangers and Guests. The title is from Leviticus 25:33: "The land must not be sold in perpe-



5: RELATIONSHIP WITH NATURE

ity, for the land belongs to me, and to me you are only strangers and guests." "We too must be strangers and guests," the bishops declare. "We must keep in mind the land's inherent status as a gift from God for the human family--and its children--and our own responsibility to be God's stewards upon it for the benefit of all people. The nature of the land, of its inhabitants and of all who depend on its resources will be affected by what we do in the present."

The first draft of this document laid out the steps clearly: "Farmers should practice humility in their relationship to the land. They should farm with elegance, rotating crops, using tillage practices which minimize erosion, returning organic residues to the soil, conserving water." To this we might add that we should all (not just farmers) consider our dependence on technology that uses vast amounts of energy. We should look hard at the tasks to be done and use an appropriate level of technology. A smaller machine, or even a hand tool, may do the same job more cheaply, with less damage to the balance of nature and less waste of non-renewable fuels.

Many people over the years have dismissed Peter Maurin's concern for Cultivation as a naive, romantic yearning for some past agrarian Eden. Many others tell us that we will never get everybody out of the cities so we'd be better off not worrying about setting up farm communes. We are convinced that even city-dwellers must come to an awareness of their dependence on the rest of Creation for food, clothing and shelter and of the effects their way of life has on that Creation. They blame farmers, for instance, for the price of food when their demand for more suburbs and freeways makes rich farmland out of cultivation and makes the remaining farmland prohibitively expensive. Even useful land within the cities is wasted. Community gardens in vacant lots in the inner city not only let urban people regain contact with the land, not only provide

the bishops declare, "implies that civil title to a portion of the earth does not confer absolute ownership of it. That belongs to God alone. Civil title does confer responsibility for the land, for the use to which it is put and the care with which it is treated."

This idea is very much like the Native American notions of our relationship to the rest of nature. In fact, *Strangers and Guests* pays tribute to these people in the clearest terms: "Respect for the land and gratitude for its bounty were characteristic attitudes of the Native Ameri-

action is the theology of demons." Our action may not lead to many visible fruits; but after all, it is God who causes the seeds of our works to germinate. Our part is to sow those seeds faithfully and trust the future to God's might and wisdom.

So I cast this series into the furrow. May it bear fruit in your hearts and minds, dear readers. And "may the words of my mouth, and the meditations of my heart always be acceptable in your sight, O God, my Strength and my Redeemer." +



cans who inhabited the heartland long before the first European settlers arrived. These American Indians tried to live in harmony with nature and within individual tribes shared the land and its gifts as public benefits rather than as private property. We believe that the people of the heartland might learn from American Indian ways of living in harmony with the land, and thus of fulfilling their own responsibility as stewards."

It would repay all of us to make ourselves more familiar with the beliefs and social arrangements of those who went before us on this continent. Their communitarian approach bears a strong resemblance to the Catholic Workers ideas about common ownership and mutual aid. Their land tenure certainly calls into question traditional European ideas about private property--ideas that led St. Birgitta to exclaim, "Property is to damnation as the spark is to the flame."

Moving in ever increasing circles from our inner selves to the harmonious life of all species on earth has also led us back to our starting point in this series, the question of property and economic systems. Even if I have made nothing else clear in these five articles, I hope that I have given a taste of how Catholic Workers see that all aspects of life are intertwined, all injustices linked, all questions to be studied through the eyes of faith. And I hope that I have given you a taste of how we deal with them in the daily lives of our communities. St. Maximus the Confessor warned us, after all, that "theology without

People are just beginning to realize how deep-seated the evil is. That is why we must be Catholic Radicals; we must get down to the roots. That is what radicalism is--the word means getting down to the roots.

Peter Maurin



fresh food, not only make wasteland productive, but go stewardship one better by taking poor soil and enriching it by removing bricks and glass and replacing them with manure and mulch. Thus the land is left in better shape than before.

So we see that community plots in the cities are better taken care of than those plots which are held for purposes of speculation alone. This care for God's creation is the keynote of *Strangers and Guests*. "Stewardship,"



what's happening

by Frank Cordaro

Lazarus House is close to being completed! Come June we hope to move into the basement and first floor. The folks from Our Lady's Immaculate Heart Church in Ankeny will have those floors done by then. Sacred Heart Church in West Des Moines plans to do our cement work on the outside once it stops raining. The kids from Dowling High School are putting up most of the money to lay the new water line into the house, and our friends from New Melleray Abbey and Suzanne Peterson are covering the rest. A special thanks is due to Fred Coffin, our electrician. He is helping finish the job Bob Bishop started last year, rewiring the whole house at no charge.

This next month will be a real transition period for the community. Sometime in June we plan to shut down for a week or so for the move. Duane, Deb and Marilyn will take over the house at 713 Indiana. We will surely need extra hands during this time, many prayers, and just plain encouragement.

Before this can happen, though, we need major household appliances like refrigerator, freezer and stove. We still need to lay linoleum floors in the kitchen, dining room and bathrooms. We also need rain spouts and indoor paint, not to mention



painters. We will also need more cash during this time. Summer is a slow time for money here, but we will have many extra expenses during the move. Any money you might send our way will help us make it easier and sooner.

The fourth year of the Ligutti Community Garden is well under way. Jerry is overseeing the three vacant lots where fifteen Asian families are gardening. These folks are great gardeners with a real respect for the land. It is a great sign of hope for the neighborhood to see so many people taking upon themselves the task of feeding themselves. These will not be the best of times for our neighbors. Not only are they poor, but the mix of black, white and yellow sometimes leads to racial tension. A community garden can help build trust and good feelings among people. We can only hope these feelings carry over into other parts of our community life.

RESISTANCE

Holy Week brought with it unseasonably cold weather, but that didn't deter us from our plans. Brent, Marilyn and Jamie from Loaves and Fishes House in Ames augmented our own community and friends for the all-

night vigil at the County Jail. Esther Mehalovich deserves special thanks for her errand of mercy: bringing hot coffee and cookies at 4 AM. Then Good Friday morning, with snow still on the ground, we traveled to Creston for a vigil from noon to three in front of Wellman Dynamics where the outer casings for the cruise missile are made. Charles Ryan, the diocesan rural life director who lives in Creston, dropped by with three of his children bearing hot tea to warm our innards. While there he



took the accompanying photo. We were also joined by Revs. Jim Dale and Marcia Smith from Bedford.

Tax Day saw new action in addition to the old. The Iowa Peace Network sponsored a "Bread Not Bombs" rally at noon at the Federal Building. About fifty folks gathered outside leafleting and others went up to the IRS office and turned in \$401.21 worth of food (over a thousand pounds). It came from money sent to IPN by people around the state who preferred that their money go to feed the hungry rather than to swell the war budget. Once the IRS refused the food it was distributed among the various soup kitchens in the area.

For the sixth year, we were at the Post Office that evening to leaflet the many hundreds of people trying to get their tax returns in on time. It went smooth as clockwork until a late-night rainstorm sent us home. Many of the Postal Service employees and a number of the taxpayers recognized us from the past.

The Mothers' Day March for Peace May 8 brought together about 150 folks who started from Terrace Hill at 10 AM and walked to Greenwood Park for a full program of speakers and activities. One interesting feature was the noncompetitive games arranged by John Pollock of the West Des



Moines YMCA.

The following Saturday was the Armed Forces Day Parade. This year the peace people got their own parade permit and had a float following the main parade.

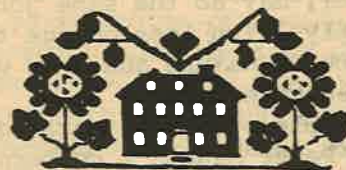
VISITORS AND FRIENDS

Comings and goings are a way of life at CW houses. The last couple of months brought many old and new friends for visits. John Shoup and his wife-to-be visited over Easter break. It seems John will not be with us this summer as we had expected; he is getting married instead on June 17. I guess the cold winter

in northern Iowa kindled some flames. Speaking of surprise weddings, our own Lydia Caros and John "Daniel Boone" Giudicessi got married April 16 in Minneapolis. Lydia is one test and one year away from finishing her residency at Mayo Clinic in Rochester, and Boone is living in Minneapolis helping out at the CW while exploring possible jobs for an ex-corporate-lawyer in search of meaningful work. We hope to attract them both back to Des Moines--perhaps a legal and health clinic?

Steve Marsden and Rebecca Rosenbaum stopped by on the way back east. He plans to spend the first half of the summer painting in Eldora while she has rejoined the World Peace Walk. Rebecca left her car behind with us, which is a real blessing considering our short supply of affordable transportation.

Two folks out of our past came by for a day or so, Sue Baumgarth who lives in Davenport and works at a neighborhood community center, and Tom Gervais, on his way back to Wisconsin where he and five others have been living off the land for the past five years. During the winters Tom has been taking on migrant jobs to pay off the farm--



a task he has now completed. The past three years he has donated his taxable income to Catholic Workers. Read the "receipt" he asked us to send to the IRS on the letters page (pp. 10-11).

We had a surprise visit from Fr. Jim Sinnott, M.M., who was kicked out of Korea seven years ago. He has been by a couple of times before and was here to visit the Basingers and say mass at Holy Trinity parish of SE Warren County (where our farm is), so we sucked him in to give a spur-of-the-moment Friday night talk about the way the US projects its power into the Third World.

Ingrid Krause for the Dubuque CW brought my brother Tom and me back from our vigil at the Archbishop's residence and took the opportunity to visit our house for a couple of days, something she had been wanting to do for some time.

This fall we expect to be short on community members and we had a few folks in to try and recruit them. Sr. Diane Ruppert, OSF, and Mary Lawson from Minnesota spent a weekend checking the place out, as did Patty McKee from Columbia, Missouri. Comings and goings...that's what makes a CW.

Speaking of goings, the farewell mass of Fr. Mike Colonnese at Parnell was a beautiful event, complete with a down-home potluck in the local city hall. St. Joseph's Church there was Fr. Mike's weekend assignment while he was working full time for COSCA (Committees of Solidarity with Central America). Fr. Mike is moving to Mexico to work with refugees from Central America. We will miss him but know he will be doing good things and keep in touch. COSCA will go on; those

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who want to be on their mailing list should write to 1307 Bridge Ave., Davenport, IA, 319-324-2937.

WITNESSES, TRIALS, JAIL

Sentences were handed down April 27 in Omaha for violations of ban-and-bar letters last December 28. Joyce Glenn, Frank Cardiello, Nanci LaMusga, Kristin Layng and Wayne Zebelman all got one year's probation. Brent Vanderlinden, Barb Katt and John La Forge were given ten



days in jail with one year's probation. (See Brent's article on page 3.)

Others in our area have not fared so well. Richard Sauder, who scaled a twelve-foot fence surrounding a Minuteman silo in Missouri on April 13 to perform a rite of exorcism, was given six months by the Federal court in Kansas City. He is now at the Buchanan County Jail in St. Joseph, Missouri 64501. Write him a letter of support. Brian Terrell of the Davenport CW was clearly a victim of a vindictive judge. He and nine others were arrested April 19 while blocking a 20-ton tank on its way to the Moose Lodge in Davenport, ordered there on the personal request of a general at the Rock Island Arsenal as a prop for a gathering of people starting a local chapter of the Association of the US Army (a private, non-profit group whose civilian and military members support the Army). At their trial May 20 all the rest were given fines and probation but Brian was given six months. Judge Boeye had it in for Brian because he had appeared before him before. We are asking all who can to write letters to the judge protesting the severity of the sentence and asking for early release for Brian on humanitarian grounds, since he and Betsy are expecting a child in Sep-



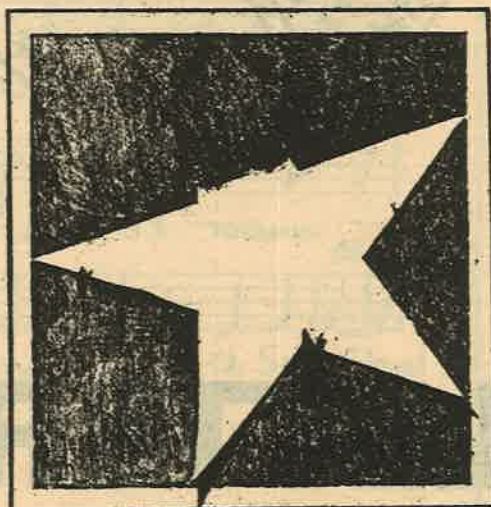
Mary Mullins

tember. The address is: Judge Robert Boeye, Federal Building, 211 19th St., Rock Island, IL 61201. Write to Brian c/o the Davenport CW, 806 W. 5th St., Davenport, IA 57802.

Mike and I went south to support the Minutes to Peace group in their non-violent direct action at Whiteman

AFB in Warrensburg, Missouri on May 22. About eighty people gathered at Knob Noster city park to start the mile-and-a-half march to the front gate of the base where there was an ecumenical prayer service. Then Rachel MacNair, Raissa Rubenstein, Greg Cocking and Ron Renkoski blocked the main road. They were arrested, given ban-and-bar letters and released. It was a good first effort for the group which intends to be back. The night before the action, about thirty-five people spent the night on Norman and Nancy Thomas' land about 20 miles from the base. It was a beautiful setting for community building, non-violent training and support work. Thanks for the hospitality.

Along the same lines, three events are planned during the summer at SAC. Open House is July 11 this year. Strategies and Actions for Conversion is planning to be

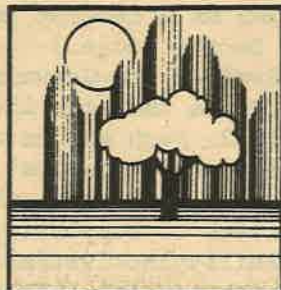


present outside the base all day. Those interested in joining in should be in touch with us or with Joyce Glenn at 2104 Davenport St., Omaha, NE, 68102, 402-345-0539. There will be two actions in August. On the 8th in the afternoon Strategies and Actions for Conversion and the Mobilization to Save the Heartland will sponsor a legal rally. We hope to attract a few hundred folks for an afternoon of speakers and performers. On the 9th there will be a civil disobedience; details will be found on page 2.

Much has been written about my brother Tom and St. Thomas Aquinas Parish in Ames during their struggle first with the IRS and then Archbishop Byrne. Tom's statement to Pax Christi is reprinted on page 1. I would only like to add that I am very proud of my brother's courage. His vigil and fast in Dubuque were rooted in a true love of the Church. The Archbishop has caused scandal to the Church and the office of bishop, hiding behind his position of President of St. Thomas Parish Corporation and forcing the payment of Tom's back taxes and at the same time refusing to explain himself. As bishop he is responsible for instructing the consciences of the faithful about the moral teachings of the Church. Failing to do so on questions of war and peace is a gross violation of his office. Tom's decision to call the vigil off after five days came only when it was clear the Archbishop was not going to act responsibly. We can only say we are very grateful to the many supporters in Dubuque and around the diocese who helped us during our stay there. As for me, the fast in Dubuque has put me in bad health. I ask for your prayers for my full recovery. In peace....

[continued from page 5]

has a certain majesty--one understands why we are promised that Christ will come again "on clouds of glory") we have been able to watch some of our famous sunsets from our equally famous maple



grove. We are proud of this show and always glad to share it with visitors--especially when they bring a picnic along! We have had a marked increase in the number of folks coming out from Des Moines to spend an evening, since the evenings are warmer. Some of the picnics have had to occur indoors, though.

On the subject of visitors, I should single out the Laughlin family from Lincoln, Nebraska--Anne Marie, Tom and twenty-month-old Jenna, who came to spend two weeks with us and help plant. We had hoped to have them for the whole summer, but other commitments prevented that. Perhaps if we sabotage their van...? It is very valuable to have more than two in the community--crucial, in fact--and we urge anybody that's interested in trying their vocation with us to get in touch. Our address is: St. Birgitta's Farming Community, Route 1 Box 97, Milo, IA 50166.

This season means not only making new friends but parting with old ones. The beginning of July will see the departure of our pastor, Fr. Robert Weis, for Maryknoll. Fr. Weis was instrumental in our being at Rosemount and has been a strong support during the inevitable rough spots of our first year here. We know that going to the missions is the fulfillment of a long-held dream for him, but we will miss him all the same.

Still, in spring it is best to look ahead, and that is where most of our energy goes. We look forward to finishing planting, to building a new relationship with our new pastor, to many more sunsets and God willing, to a plentiful harvest.✝



Making this world more just means, among other things, ... that the economic and political never prevail over the human.

— POPE JOHN PAUL II
HOMILY IN SANTO DOMINGO

LETTERSLETTERSLETTERS

April 12, 1982

[Eds. note: The following was sent by Frank at Tom Gervais's request to the IRS as a receipt for money donated to the house.]

Received of Tom Gervais, the sum of \$537.00 on this the 15th day of April, 1982. Such sum is accepted with the recognition that he seeks not to evade tax responsibility, but rather seeks to support (with his tax responsibility) activities and attitudes which nourish life and foster the good health of person, community and planet. The enormous spending of the tax dollar on military maintenance and war preparation--the Federal government's number one priority--negates the nurture of life. The concentration of destructive power at such a level demands in conscience the greatest level of personal non-participation possible. Accepting a tax liability but using the monies for life, not death, is a direct way to carry out such non-participation.



IRS Friends:

Again we are protesting increased military spending from our taxes. With Russia and the United States both currently able to destroy each other, if not the entire planet, the ever-increasing arms production becomes tragically ridiculous.

It is difficult for us ordinary tax-paying citizens to find effective means for registering our concern. We urge the administration and Congress to become more aware of non-military solutions for international disagreements, and we urge use of our taxes for human needs, not destruction.

We are withholding \$25.00 from our Federal tax, a mere droplet. We want to join with the many others who are concerned about the uses of tax money. We are giving this amount to the Des Moines Catholic Worker. We are impressed with their strong affirmation of the brotherhood of all mankind, and their ability to build and live for human needs.

Sincerely yours,
Lois Laughlin
Donald Laughlin

LETTERSLETTERSLETTERS

April 18, 1982

April 23, 1982

Dear Frank,

In reading the last two issues of via pacis I've become aware of the ministry of the Des Moines Catholic Worker Community and your needs concerning Lazarus House. Enclosed is some money to use as you see fit. I've also enclosed a copy of a letter I wrote to the Iowa State Daily, which explains why I've chosen to send this money now....

Shalom,
Nancy Fisher



Dear Editor:

I thought I would pass along a couple of comments which should dispel Mr. Cordaro's impressions that I never read your newspaper and am always completely critical (and only critical) of what he has to say. Please give Tom Cordaro's brother my compliments on "Forget Pearl Harbor". In my opinion it was his best effort at making a point; at least of the numerous essays of his which I have read. It was fairly concise, contained few totally unsupportable statements and discussed the same topic throughout. Also, that Richard Cleaver fellow simply delighted me--and my wife--with "Elegy for the Front Porch". That is the stuff great columnists are made of. Look out, William Safire and Ellen Goodman.

Sincerely,
J. Daniel Giudice

Helping out

To the editor:

I am a graduating senior who has been asked, with the rest of the Class of 1982, to pledge \$100 to help fund our "class project" of building an outdoor eating area at the Hub. This gift was a way to say thank you to a University that has served us well and taught us much.

I want very much to extend my thanks to Iowa State and support it as an alumnus, for I have gained a great deal in my four years here. I am choosing to do this in a dif-

ferent way, however. I have learned here that as an average college student, even in economically difficult times, I am rich when compared to the poor and hungry. During the past four years I have begun to understand what my responsibilities are in this world. I have learned that I cannot give this money to my class to be spent on a place to eat, when I know of several organizations who could use the money simply to provide food for those who wonder when they will next eat. This is not to say I will not directly support Iowa State in future years. I know that alumni support is an important source of funds for the University.

My gift to Iowa State as I graduate is to lend support, with my \$100, by giving \$50 each to the Ames and Des Moines Catholic Worker Communities. Through these CW Hospitality Houses, all of that money will go toward providing food, friendship, and hope to the forgotten, transient, and "unsuccessful" people in this area. What better way to thank my University now than to support social justice concerns in the greater community and thus tell others that Iowa State teaches its students to care about the world around them.

Nancy Stickler Fisher
TC RS 4

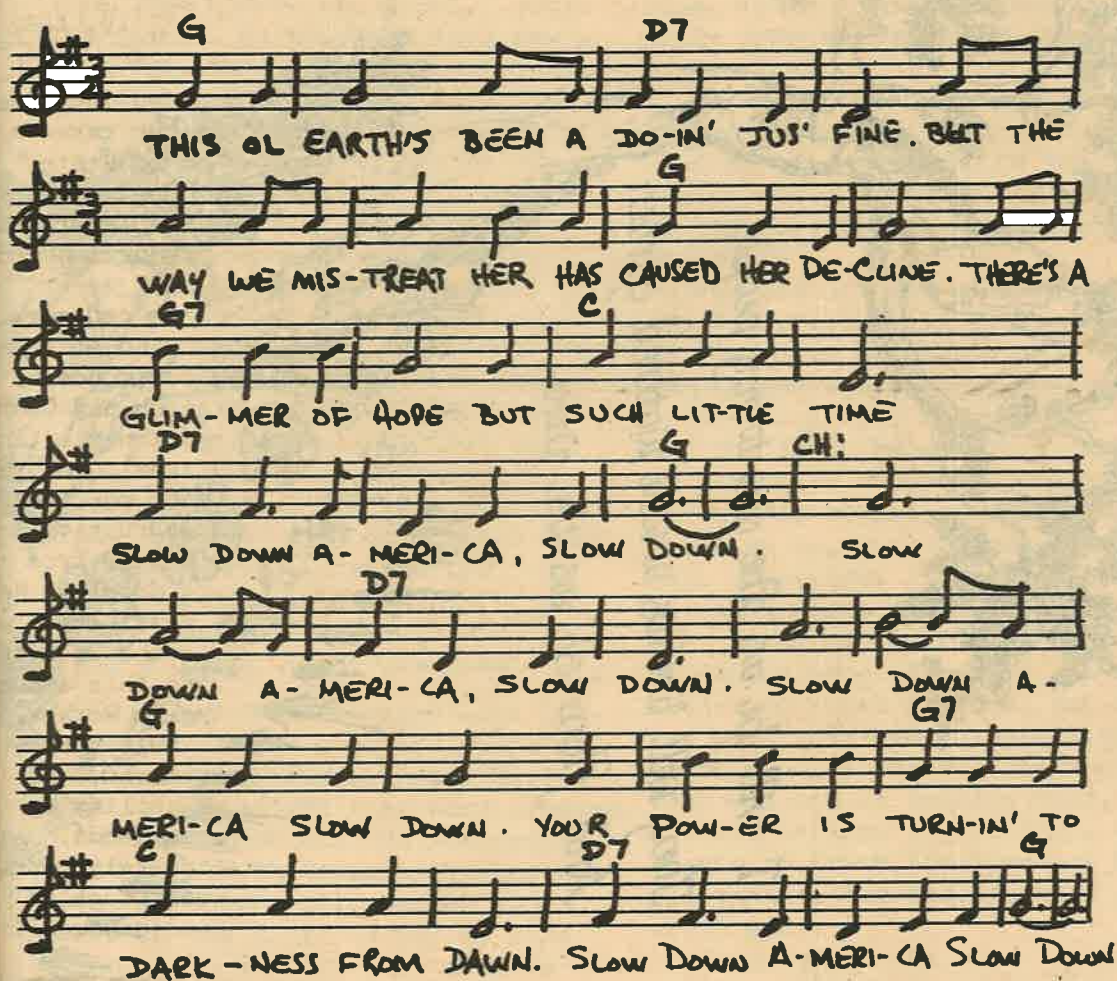
Iowa State Daily 4/23/82

[Eds. reply: That Richard Cleaver fellow thanks Mr. Boone for the compliment and commends him for his excellent taste and judgment, especially as shown by his recent marriage to our much-beloved Lydia Caros. Our congratulations and wishes for much joy.]

LETTERSLETTERSLETTERS

'SLOW DOWN, AMERICA'

© Joe TASCHETTA, 1982
WORDS by J. TASCHETTA
MUSIC by W. GUTHRIE



1. THIS 'OL EARTH'S
BEEN A DOIN'
JUS' FINE
BUT THE WAY WE
MISTREAT HER
HAS CAUSED
HER DECLINE
THERE'S A GLIMMER
OF HOPE BUT
SUCH LITTLE TIME
SLOW DOWN, AMERICA,
SLOW DOWN.

CH: SLOW DOWN,
AMERICA, SLOW DOWN.
SLOW DOWN,
AMERICA, SLOW DOWN.
YOUR POWER IS TURNIN'
TO DARKNESS
FROM DAWN.
SLOW DOWN,
AMERICA, SLOW DOWN



2. YOU BUILT AN EMPIRE
OF THIS THERE'S NO DOUBT
THE GREAT AMERICAN AUTO
IS WHAT IT'S ABOUT
BUT NOW IT'S ALL OVER
THE GAS HAS RUN OUT
SLOW DOWN, AMERICA,
SLOW DOWN.

3. YOU HARNESSSED THE LAND
CULTIVATED HER DOWN
NEGLECTED HER CARE
WHEN MONEY WAS FOUND
AND NOW YOU ARE ASKIN'
WHY THE TOP SOIL'S ALL GONE
SLOW DOWN, AMERICA
SLOW DOWN.

4. FOR THE SAKE OF YOUR LUXURY
NUCLEAR POWER YOU CREATE
NOT KNOWIN' WHAT TO DO
WITH ITS ACTIVATED WASTE
THOSE MEGAWATTS KEEP BURNIN'
AND SET A NEW PACE
SLOW DOWN, AMERICA,
SLOW DOWN.

5. YOU DRIVE YOUR CARS
AT MANIAC SPEEDS
YOUR ONLY CONCERN
IS YOUR OWN NEEDS
YOUR FORCE ON THE PEDAL
IT EQUALS YOUR GLEE
SLOW DOWN, AMERICA, SLOW DOWN
6. YOU'VE BEEN ON THE BATTLE LINE
FOR TWO HUNDRED YEARS
YOU'VE POLICED THE WORLD
AGAINST YOUR GREATEST FEARS
NOW TOO MANY HAVE DIED
IT MUST BE SO CLEAR
SLOW DOWN, AMERICA, SLOW DOWN.

VOICES OF THE CHURCH

We note with deep sorrow the enormous stockpiles of weapons on which the more economically developed countries have spent and continue to spend a great part of their intellectual and material wealth. Meanwhile the people of these nations bear a nearly intolerable burden and other countries go without the aid they need for their economic and social development.

The usual justification for producing this military equipment is that the way the world is now there can be no safety (so they say) without a balance of arms. Therefore, whenever one country increases its arsenal the rest must automatically



follow suit. And if one country is equipped with nuclear weapons, the rest must make their own, equally destructive.

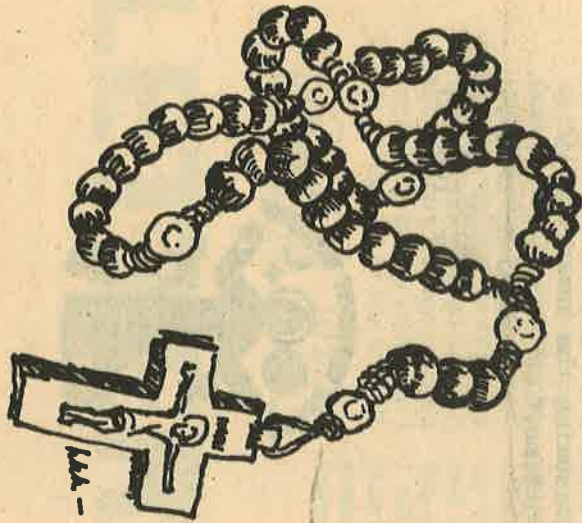
So people live in constant fear that the storm hanging over them may break at any moment with horrible force; and rightly so, since the weapons are ready for use. It is hard to believe any human being would dare deliberately to take responsibility for the dreadful destruction and sorrow that war brings. Still, there is always the chance that some unforeseen and uncontrollable spark could set it off. Besides, even though the awesome power of today's weaponry may deter people from making war, there is reason to fear that unless the testing of nuclear weapons in preparation for war stops, some serious damage may occur to the many forms of life on earth.

Thus justice, common sense and humanity demand unceasingly that the arms race be stopped; that the stockpiles of weapons in the various countries of the world be simultaneously reduced from this moment; that nuclear weapons be banned, and that some agreement be reached about disarmament, with effective controls.

As our predecessor Pius XII said, "We must use all our power to prevent world war, with all the economic and social ruin and moral decay it brings, from consuming the human family a third time."

--John XXIII,
Pacem in Terris,
par. 109-112.





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The Catholic Worker proposes fighting Communism the way the first Christians fought pagan Romanism, through the works of mercy.

The Catholic Worker proposes fighting Communism

the way the Irish scholars fought pagan feudalism, through Round-Table Discussions, Houses of Hospitality, Farming Communes.

The Communists do not build Communism, they build Socialism.

The Catholic Worker does not build Catholic Socialism, it builds Catholic Communism.

The Catholic Worker builds Catholic Communism the way the first Christians and the Irish scholars built Catholic Communism.

The Catholic Worker believes that there is no better Communism than Catholic Communism, and that there is no better way to build Catholic Communism, than by building Catholic Communes. Catholic Communes

are not a new thing, they are an old thing. Catholic Communes are so old that Catholics have forgotten them. Communists have not invented anything, not even the name Commune.

The Communist ideal is the Common Good ideal—the ideal of St. Thomas More, the ideal of St. Thomas Aquinas, the ideal of the Irish scholars, the ideal of the first Christians.

The doctrine of the Common Good of St. Thomas Aquinas is still a Catholic doctrine.

We don't need a new doctrine, we need an old technique.

We need the old technique of the first Christians and the Irish scholars.

What was good for the first Christians and the Irish scholars ought to be good enough for us. What was practical for them ought to be practical for us.

PETER MAURIN